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TO A DEAR FRIEND.

ON THE DEATH OF HER HUSBAND.

He is at rest. O, let me breathe it lightly
To thy heart, my sister, and shall come
A gentle peace, like his radiant smile,
Beaming upon thee from his spirit's home;
As though all joy in those brief words might be,
While through thy tears that shall look up and see
He is at rest.

He is at rest. We to the grave's lone keeping
Have laid the Christian down, with many tears;
While thou in widowed loneliness art weeping
For him who was the joy of thy young years.
From thy sad home his voice and step hath gone,
But still we know our God's eternal throne,
He is at rest.

He is at rest. O, let not thy thoughts linger
About the marble tomb or mossy sod;
But turn thy heart to where Faith's radiant finger
Points to his home among the saints of God.
For while on earth his soul was on his way,
And in that world of life and love he knew
He is at rest.

He is at rest. Past is the cold world's scolding,
His eyes shall weep, his heart shall bleed, no more;
Gone is the night, and bright the golden morning
Dawns to his soul upon that glorious shore;
While they need not the sun of mortal skies
To shine upon the bowers of Paradise,
He is at rest.

He is at rest. Where angel choirs are singing,
Their rapturous hymns in celestial groves,
And heaven's own music floats in sweetest ringing
Upon the realms of peace and love,
Where care, no grief, nor broken hearts belong,
Far in the mansions of the spirit throng,
He is at rest.

He is at rest. No tears are left the weeper,
That Death, the "miserable angel," hath come down,
With ghastly robes like these, and waked the sleeper,
A snow-white robe for thee, and golden crown;
These earthly bonds by God himself were riven,
O turn thee then our hearts to where in heaven
He is at rest.

BRASSFIELD, Aug. 16. CLARA.

SKETCH

OF THE OLDEST EFFECTIVE METHODIST PREACHER IN THE UNITED STATES.

(Continued.)

At the next Conference, which was in Lynn, June, 1800, I was ordained a Deacon by Bishop Waterhouse, and stationed on Norridgewock circuit, in the District of Maine. That circuit included the towns of Starks, Norridgewock, Canaan, Fairfield, Anson, and the settlements then called Industry, New Portland, Barnardstown, Carreyratt Falls, &c. I also visited Vassalboro, and preached there once or twice. I went very religiously to the circuit, having heard a great many of the most stirring stories about the country. Sitting aside the disgrace of it, perhaps I should have felt but little worse if I had been doomed to the State prison for a year. But we do not know always what is best for us. It proved to be one of the happiest and most prosperous years of my ministerial life. There was a good revival in Norridgewock and in Industry. I left the circuit with reluctance, "sorrowing most of all," that probably "I should see their faces no more."

The Rev. Joshua Taylor, now living, I believe, in Portland, Me., was our Presiding Elder, at the time I travelled Norridgewock circuit. He is a man of small size, of an improved mind, of deep gravity, and of persevering integrity. He was much beloved by the people, and his coming among them in his quarterly visitations was hailed with gladness. I remember a Quarterly Meeting that was held by him that year, in Br. Ellis' barn, in Barnardstown, which was a most agreeable and profitable season. He preached on Ps. 137:1-5: "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion," &c. He preached with great freedom and power. I thought I never heard any thing so pure to it, at the next Conference, which was in Lynn, it was announced that Br. J. Taylor would preach at such a time. I embraced an opportunity to request him to preach on the same text that he did at that Quarterly Meeting in B. Barnardstown, but made almost a complete failure. I spoke to him about it, and asked the reason. "O," said he, "Br. Webb, I will tell you. At that Quarterly Meeting I had for my congregation a company of plain, simple-hearted hearers, who prayed for me all the time, and preached as an easy task. Here I had a company of fine, fine-featured, criticizing preachers, who neglected to pray for me, and I could not preach."

Even he was dependent on the prayers of the brethren. The Rev. Jesse Lee, the apostle of Maine, made a visit to us while I was on that circuit. His old friends received him as an angel of God. He preached with plainness and energy. The first time I went round that circuit, in going from Norridgewock to Canaan I passed through some woods, and came to a clearing. When I got out of the woods, I saw a man and a boy on the side of a hill, harvesting wheat. As soon as they saw me, they came to the road. Said I, "Good morning." "Good morning," was the reply. "Is this the way to Fairfield?" said I. "Yes," was the answer. "Is this the name of the man?" said I. "No, sir," said I. "I have understood," said the man, "that there is a minister about here who says that there are infants in hell not a span long. I did not know but what thy name was Bell, and if so I wanted to talk with thee about it. What is thy name?" "My name is Webb," said I. "Is there a minister?" "I profess to be," said I. "What does thee think about infants?" "I think if they die before they come to actual sin, they are saved," and I assigned my reasons. "Well," said he, "that is my opinion, exactly. Where does thou preach next day?" "At Norridgewock," said I. "Well, I will go and hear thee." The next Sabbath my friend was at the meeting, and took his seat with his hat on, but in prayer time took it off and stood up, in token of fellowship. He followed up the meetings, got converted, and joined the class, and conviction, I trust, into a sound conversion.

At the close of that Conference year, June, 1801, I came up into New Hampshire, and was married to Miss Betsey Williams, daughter of Capt. Joseph Williams and his wife Mary, and at the Conference which sat in Lynn, I was appointed to labor in Salisbury and parts adjacent. Also in 1802 in the same regions. In 1803 I was stationed in Marblehead. Br. Pickering was our Presiding Elder. This year was a year of affliction to me, by reason of the sickness of my wife. But at the close she began to amend, and I removed her among her friends in Hawke, and at the Conference in 1804 I was sta-

tioned in Hawke and vicinity. My labors extended also to Salem, in New Hampshire. At the next Conference, 1805, I was stationed in Lynn, Mass., and preached in the old Lee Meeting-house, which stood at the east end of the Common. My predecessor was Br. Peter Jane, a man of deep piety and sterling abilities. It had been said that the Methodist ministers could not legally join people in marriage. Br. Jane had been threatened with a prosecution, for marrying one or more couples. It was believed that if the Methodist preachers should be settled in a regular way, by attending to certain forms, that the difficulty would be obviated. And so Bishop Asbury, in a public congregation, told the church that he had appointed me to be their pastor. They signified their acceptance of me as such, and he gave me a charge and a token of fellowship. Afterwards, the preachers stationed in Boston and Marblehead, with their people, went through similar ceremonies, and the objections as to the legality of marriages solemnized by Methodist ministers ceased. The Congregational minister, Rev. Mr. F., had said that his marriage fees supplied him with butter; hence the phrase, "marriage money is butter money." He did not get so much afterwards.

During the Conference of 1805, which sat in Lynn, a glorious revival of religion broke out. The meetings in father Johnson's grove have been remembered ever since. This work went on for some time. In that revival, our brother, the Rev. John Lindsey, experienced religion, and not many months afterwards began to preach. Others who were converted at that time remain to the present, while some have fallen asleep. I shall never forget what Bishop Asbury said to me, a little before the appointments were read off:—"If the lot falls upon Daniel to come to Lynn, he must mind and measure the people's feet right." A great part of the people were shoe-makers.

The year 1805 was a pleasant one to me, and so was 1806, during which I labored in the same place. My people were scattered abroad in different parts of that large town—on the Commons—in Black Marsh—Wood End—Upper Swanscut—Lower Swanscut—Graves' End—Breed's End—West End, now Saugus—in all of which places there was work to be done.

The next Conference, 1807, sat in Boston; at which I was stationed in Boston, with the Rev. G. Pickering. That Conference, I think, rose on Saturday; on which day I returned home to Lynn. Bishop Asbury also went there, and sat up at Benj. Johnson's. The next morning, as soon as seven or eight o'clock, I left Clark, Ames, Binney, and I, think, Salisbury Jackson, from Boston, rode up, and inquired for the Bishop. They had an interview with him, and returned. When they had gone, the Bishop sent for me, and said, "Brs. Binney and Clark have been to see me, and want the appointments altered, so that Br. Merwin may stay in Boston. But it will not do. He will die if he stays there. He must go to Newport."

Br. Pickering and I went to our work with one heart, and hand in hand. He was foremost in every good word, and I endeavored to follow on. We were cordially received after a few weeks. The Lord blessed our labors, and many souls were brought to the knowledge of the truth, considerably over one hundred, I believe. Our brethren in the ministry, T. C. Pierce, and J. W. Tucker, were converted this year.

The church was in debt three or four hundred dollars, towards the expenses of the last year. One of the stewards said to us, "if we are as well off at the close of this year as we are now, I think we shall do well." Said Br. Pickering, "if you are not out of debt at the close of the year, I think you will do badly." By the blessing of God on the means that were used, the debt, and all the expenses of the current year, were paid; and as a society, at the close of the year, they owed nothing. Near the end of the year, Br. Pickering went on a begging excursion to the South, in behalf of the trustees connected with the Bromfield Street Chapel, and attended the General Conference.

At the Conference of 1808, I was appointed to Boston, and Br. Martin Ruter was my colleague. He, being a widower, boarded with me. He was a man of rather a feeble constitution, much devoted to God, of much more than ordinary preaching abilities, and very much loved and respected by the people. He was very studious—a self-taught scholar. He was not only a good knowledge of the Latin, Greek, Hebrew, and French languages, and that year paid some attention to the Arabic, and Persian. He was versed in theology, and well read in the history of the church. We labored in harmony and peace, and had a year of prosperity. Near the close of the year we found that an extra exertion must be made or we should leave the church in debt. Accordingly a steward's report was made out, and read at the last love-feast, by which it appeared that several hundred dollars were wanted to square off our church concerns. The question was asked in the love-feast, "What shall be done?" One replied, "circulate a subscription." A paper had been prepared, and was at hand, and writing materials and a scribe were ready. A brother said, "put me down ten dollars." Another said, "put me down ten dollars." Another spoke, making the house ring again, "put down ten dollars for me." Another seven—another six—another five—another four—three—two—one; and then the sisters, who were servants in families, began by saying, seventy-five cents—fifty cents—twenty-five cents—twenty cents—ten cents, &c., &c., until they had all said what they could pay. When the sums were added together, it was found that the amount was more than the deficiency. In the course of a few days all the bills were paid, and the church again free from debt. Br. Ruter and I could then sing, "Hitherto the Lord hath helped us; the Lord has done great things for us, whereof we are glad." Souls had been converted—the church had been edified, and built up on her most holy faith; and Methodism stood as fair and prominent in Boston, as it had ever done. We were about going to new fields to labor, perhaps to be separated far from one another, but hoping to meet by and by in heaven. We were appointed Presiding Elders in New Hampshire, and I was stationed in Newport, R. I., at a Conference held in 1809. I did not attend that Conference; Br. Ruter did attend it. I think he went to his appointment before he returned to Boston. I made preparation to go to mine as soon as possible. The evening before I started for Newport, many of the brethren and sisters called to see me and my family, with blessings on their tongues, and in their hands too. The church had paid me my full disciplinary allowance; and when I came to look over my presents and marriage fees for one year, I found the aggregate to be about three hundred dollars. Elijah R. Saben, and Greenleaf Norris succeeded us in Boston.

The next morning about three o'clock, we went on board the stage bound to Newport. We had three children, the oldest about five years, and the youngest about six months of age, all sick of the whooping cough. We had a tedious day of it; but arrived about six P. M., and were cordially received by Brother Samuel Merwin and family, who had been stationed there the two preceding years. The next day we were invited by Captain Lloyd Beal, the commander of Fort Wolcott, in Newport Harbor, who was a Methodist, and had been one instrument of getting up the Methodist Church there, to go to the Fort, where we were hospitably entertained. Our children, by the change of air, and good nursing, soon amended, and got well. Our goods having arrived, we took a tenement, and were once more pleasantly settled. The church was small—but about thirty in number, and the congregation considerable. The meeting-house was large and good.

The second Sabbath that I spent in Newport, the following incident took place. Captain Beal used to order his company of United States soldiers to church, on Sunday in the forenoon, and they came in full uniform, with side arms, and martial music. The western side gallery was allotted to them. After the sermon, while singing the third time, I observed one of the soldiers to rise, put on his hat, and walk towards the gallery door. My first impression was, that he was unwell; but when he had descended the stairs, instead of going out, he walked to the east end of the porch, and entered the body of the house at the east aisle. My thought then was that he wished to speak to his Captain, who sat in a pew on the middle aisle, and that his good breeding forbade his going up that avenue. I noted when he entered the body of the house, that he drew out his bayonet; this induced me to rise up, and I perceived that instead of going to his Captain, he advanced to the door of the altar. This being fastened, he stepped over the railing, aiming for the pulpit. The latter was of a peculiar construction, and the plume in his hat being long, it was necessary for him to stoop, to ascend the stairs. I then put my hand on the top of the pulpit, which was about ten feet from the floor of the house, and leaped over, as a spy man would over a fence. I came to the floor without injury, and looking up—there stood the soldier in the place of the preacher! He was soon taken down, marched home with the company, and ordered by the Captain into the "Dark Hole."

The next day the Captain sent for me to come to the Fort, which I did. He then informed me, that the soldier had a wish to speak with me, and assured me that he would do me no harm, for he was as harmless a man as there was in the Fort. I went to him in an appropriate place. When he saw me coming, he rose and said, "Mr. Webb, I ask a thousand pardons for my behaviour yesterday." I said, "Why did you do so?" He replied, "I did not intend any harm; but I had an impression to address the public, and I thought I would do so." I said, "Why did you draw your bayonet, then?" He replied, "I don't know. I did not mean to hurt any body."

The soldier still persisted in his desire to address the public. The Court House was obtained for him, but he could do nothing. He then wrote something, which was printed for the public to read. But it was an incoherent affair—the production of a partially crazy man.

I continued in Newport two years as an effective man, and then, it being not convenient for me to remove, because of family circumstances, by the advice of my P. E., Brother Pickering, I asked and obtained a supernumerary relation, and continued in the same place another year.

During these years there were some conversions; but as a general thing religion was at a low ebb. We kept up a weekly prayer meeting; though it was for the most part poorly attended, and the time but partly improved. Many times I went to prayer-meeting, and commenced by singing and prayer—then exhorted—then sat down—and urged the brothers to their duty—and urged again; but nothing said—then prayed, and then pronounced the benediction—and then returned home. At other times it was different—some prayed and exhorted—there was some dew—and some rain.

At the next Conference in June, or July, if my memory is right, 1812, I was stationed at Lynn, Wood End, a new meeting house having been erected the year before; and the brother who was now Bishop Soule, and Bishop of the M. E. Church South, was stationed on the Commons, the same year. I believe this was about the first of our churches being separate, as to their financial concerns, and united in a Quarterly Meeting capacity.

The ensuing year, 1813, I was reapportioned to that place, and the now Bishop Hedding was stationed on the Commons. These years passed away pleasantly. The Church was in peace, the congregation respectable as to numbers, and attentive to the word preached. I think there were a few conversions. That Society in 1811, or 1812, introduced the practice of legal assessment, on the pews of the house, for the purpose of raising money to pay all the current expenses of the year. The next year the Society on the Commons followed suit. At the Conference of 1813, Br. Soule introduced this resolution, which was adopted. "Resolved, That we will receive no monies for our support, which are raised by taxation or legal assessment." Br. Charles Virgin, the P. E., came from the Conference and told me and Br. Hedding of the resolution. We said to him, "What shall we do?" He replied, "I should not receive it." We told him that we should, if the people offered it to us. We did receive it, and were never chastised for it. And I suppose the Lynn Societies continue to raise money and pay their preachers in that way.

At the next Conference, 1814, my family having become numerous, I thought it my duty to ask for a location, which was granted, and I removed back to Newport, R. I. where I spent nine years as a local preacher, supplying the place of a travelling one; then was readmitted into the Conference, and stationed in Newport the two following years. While there I preached nearly as much as any of the travelling preachers and taught a large school of the most of the time, so that I had the work of two men on my hands. We were blessed with several good revivals of religion, and considerable numbers were added to the church. If my labors were ever useful, they were so in the time of my location. We were visited by the P. Elders and the travelling preachers; and with one or two exceptions, there was the utmost harmony between the two orders of preachers. During the time of my location a family by the name of Sisson moved from Newport to the town of Little Compton, R. I., and I and other preachers were invited to visit and preach to them; this was the means of introducing Methodism into that place, and raising up a society there; which, though comparatively small, continues till this day. I baptized nine adults belonging to that family, on one day, viz. the father, mother, uncle, son, daughter-in-law, daughters, and a hired man. Several others of the family were baptized afterwards.

Having been in Newport eleven successive years, and my family having advanced in age and strength so as not to be very burdensome, I judged it best for me to remove, which I did, 1825, to Providence, R. I., that place being assigned me as my field of labor. There I found a large church, some of them much devoted to God; others lukewarm and conformed to the world. Whether

the state of the church was better at the end of the year or not I hardly know. A very considerable number of children, from six to fifteen years of age, professed to experience religion that year. Afterwards I was successively stationed in Springfield, Ms., one year—then in Boston as publisher of Zion's Herald one year—then on the Island of Nantucket two years. While there, we were favored with a very pleasant revival of religion. Several of those converts are yet alive, and alive to God. I was thence removed to Fall River one year, then to New Bedford, Elm street, two years. Then by Br. Hedding I was appointed to reside on the N. Bedford District; which I did in weakness and in fear and much trembling; but as I became accustomed to the yoke it became easier and lighter. I spent the four years with considerable satisfaction, and felt some regret when they closed. We had good revivals of religion in the several years, and in several of the stations; so that I could rejoice that I had not run in vain, neither labored in vain. My next appointment was in New London in 1835, then in Charlestown, then in New Bedford, Fourth street, where we had an outpouring of the Holy Spirit, the result of which was the conversion of a goodly number. Thence I was removed to Watertown Mission, and after laboring there about nine months, I was taken sick, and the Lord was richly merciful to me, and I recovered. The next year I was on the supernumerary list, but after a few months I recovered so that I labored in Danvers the rest of the year, and became effective and was experienced religion. How many held out I know not. Thence I was removed to Little Compton, R. I., where I continued two years, but without much success. Here I met with the greatest trial of my life. The wife of my youth, the partner of my cares and joys and sorrows was taken away from me, but she died in the Lord, and has gone, I trust, to heaven. I hope to meet her there, and I prefer wearing to rusting out. My heart is in the work, and I hope to be faithful even unto death and so obtain a crown of life.

The next year I was appointed to labor in Fairhaven Village; and for the first time in my life was rejected. Principally, I suppose, because I was an old man, and they wanted a young one. The year following, which was the last, I labored at Fairhaven, at the Head of the River. At present I am stationed at Whittemore Factory, in the town of Taunton. The church is small, not over 20 members, and a congregation of 80 or 90 persons. They receive me cordially, and I feel attached to them, and hope to do good. My heart is gone, and I am able to do some work, and I prefer wearing to rusting out. My heart is in the work, and I hope to be faithful even unto death and so obtain a crown of life.

"In hope of that immortal crown
I now the cross sustain,
And gladly will wear on and down,
And smile at toil and pain."

DANIEL WEBB.

CHRISTMAS EVANS.

Mr. Editor,—I have been reading a volume of the Sermons of Christmas Evans, the celebrated Welsh revival preacher. Doubtless they fall below the living reality of fire and pathos that glowed in his spoken sermons; yet no one can read this volume, without feeling the kindlings of devotion. Christmas Evans speaks of Scripture scenes as if he were an eye witness. His sermons are not all allegory, but his figures are frequent, and bold. Your readers have probably seen and heard his description of the covenant between Justice and Mercy, which was consummated on Calvary. I will not repeat this, but will give other specimens with which they may not be so familiar.

In his Sermon on "The Shield of Faith," is the following passage:—"Just for a moment look at that. Here is Goliath of Gath, the chief of the giants, down there in the valley; his armor bearer is carrying a tremendous large shield before him. And there is the young man, David, going to meet him, without any weapons of war, save a slingshot, and a visible shield of faith in the power and goodness of Israel; God to shelter him. But while Goliath is raising up his head with the utmost disdain at the sight of the stripling, behold a stone from the sling lodges in his forehead, and down he falls prostrate to the ground, to rise no more."

Many of his hearers were miners, engaged in digging iron and copper ore; others in quarrying rocks for building. Many also were occupied with a sea-faring life. The following are specimens of his illustrations:

"Look at the quarry that I have opened in the flinty rock, and look at the depth of that horrible pit from which I have taken you, saith the Lord. This is the pit of corruption, enmity, and death. The Son of God went down to the bottom of it in the basket of the promise, and breathed and received the inflammable gas into himself; and by the rope of the commission, he hung the basket of the Gospel, for his servants to go down into the pit to dig stones for this spiritual building, while he is standing by the wheel of intercession, on the top of the pit, drawing all to himself. Notwithstanding the rock is so hard, and the exposure is so great, the atonement of the Cross is more than an equivalent; the hammer of the Gospel is well tempered, and is sufficiently heavy to break the rock in pieces; the chisels of conviction are in the hands of Him who is able to convince the world of sin, of righteousness, and of a Judgment to come; and living stones are continually hewed, and sent up from the old quarry of the fall."

The following is perhaps more beautiful:—"The vessel of Life is full of glory to God, and the vessels of Mercy are full of peace, and good will to men. Jesus is captain, and the vessel is the richest treasure of Heaven. He sails a rough sea, full of hidden rocks of temptation, and he has to go through the gulf of Death, to the fair haven of safety. 'O, how delightfully, how beautifully, she sails!' Permit me to call, 'Ship ahoy!—to where are you bound?' 'From the celestial city, to the city of Destruction, and thence to return,' is the reply. 'With what are you laden?' 'With all things of my Father's bosom. I have the objects of redeeming love; their names are on my breastplate, and on the palms of my hands. I have all the fulness of forgiving, sanctifying, and glorifying grace; for it hath pleased the Father that all fulness for the voyage should dwell in me. Here is the ship; register of mercy the ship's book of life. I will chase the enemy, and drive sin and sorrow from the sea; and notwithstanding the rough storms of Sinai, my banner shall still float aloft, with capital letters inscribed, 'I am the resurrection and the life.'"

On one occasion, he personifies Faith, addressing the guilty, doubting penitent, in the following language:—

"I have seen the Son of God coming forth from the bosom of his Father, and uniting himself to the nature of man. The mighty God was manifested in the son of Mary—the babe that was born in a stable in Bethlehem. I saw some of his blood, shed as an earnest to the Law, when he was eight days old. I was with him in the garden of Gethsemane, when he drank the very dregs of the cup filled by the hand of justice, and presented to him by his Father. I was with him on Calvary, when he blotted out the hand writing of Sinai, and nailed it to the cross, when he finished the redemption of man, and sealed the covenant of peace with his own blood; when he spoiled the infernal powers and principalities of darkness. I beheld him descending to the lower parts of the earth, wrapped in the clothes, in Joseph's new tomb, laying under the threatening of Eden. Yes, and on the third day I beheld him rising from the grave. There I beheld the Lawgiver himself, the God of peace and reconciliation; in thy nature, poor sinner, I beheld him rising from the grave, with the key in his hand, ascending to heaven, and crowned Lord of all. Now, the darkness of the mist of death is cleared off from the continent of Eternal Life, and the tops of the mountains of immortality appear, and the dark region of the shadow of death is banished into night and glorious day."

But it is on the subject of the Passion, that his imagery and eloquence are surpassingly bold. The following has a parallel only in the covenant of Justice and Mercy before alluded to.

"After the prophets of ancient times had long gazed through the mists of futurity at the sufferings of Christ, and the glory that should follow, a company of them were gathered together on the summit of Calvary. They saw a host of enemies ascending the hill, arrayed for battle, and terrific in aspect. In the middle of the line, was the Law of God, fiery, and exceeding broad, and terrible in aspect. On the right wing, was Beelzebub, with his troops of infernals, and on the left, Caiaphas, with the Jewish priests, and Pilate, with his Roman soldiers. The rear was brought up by Death, the last enemy. When the holy seers espied this army, and saw it drawing nigh, they started back, and prepared for flight. As they looked round, they saw the Son of God advancing with intrepid step, having his eye fixed on the hostile band. 'See'st thou the danger that is before thee?' said one of the men of God. 'I will tread them in mine anger,' he replied, 'and trample them in my fury.' 'Who art thou?' said the prophet. He answered, 'I that speak the word of truth, and ability to save.' 'Wilt thou venture to the battle alone?' asked the seer. The Son of God replied, 'I looked and there was none to help; and I wondered that there was none to uphold; therefore mine own arm shall bring salvation unto me, and my fury it shall uphold me.' 'At what point wilt thou commence thy attack?' inquired the anxious prophet. 'I will first meet the Law,' he replied, 'and pass under its curse—for lo! I come to do thy will, O God; when I shall have succeeded at the centre of the line, the victory shall turn in my favor.' So saying, he moved forward. Instantly the thunderings of Sinai were heard, and the whole band of prophets quaked with terror. But he advanced undaunted, amidst the gleaming lightnings. For a moment he was concealed from view, and the banner of wrath waved above in triumph. Suddenly the scene was changed. A stream of blood poured forth from his wounded side, and extinguished the fires of Sinai. The flag of peace was unfurled, and consternation fled the ranks of his foes. He then crushed with his heel the old Serpent's head, and put all the infernal powers to flight. With his iron rod he dashed to pieces the enemies on the left wing, a potter's vessel. Death still remained, who though himself invincible, having hitherto triumphed over all. He came forward brandishing his sting, which he had whetted on Sinai's tables of stone, and darted it at the conqueror; but it fell flexible, and powerless, before him. Dismayed, the grim monster retreated to the grave, his palace, into which the conqueror pursued him. In a dark corner of his den he sat on his throne of mouldering skulls, and called upon the worms, his hitherto faithful allies, to aid him in the conflict; but they replied, 'His flesh shall see no corruption.' The sceptre fell from his hands. The conqueror seized him, bound him, and then he descended him to the lake of fire—and then arose from the grave, followed by a band of released captives, who came forth after his resurrection to be witnesses of the victory he had won."

It is not wonderful that with such powers of imagination, and description, imbued with the spirit of his Master, Christmas Evans should have swayed with such mighty power the minds of his countrymen.

M. SPRINGER.

LETTER TO THE NEW YORK EVANGELIST.

Dear Br.—The following was sent to the editor of the New York Evangelist, but for some cause, it has not appeared in that paper. It is at your service, if you think it will answer any good purpose.

Lowell, Aug. 19. C. K. T.

Mr. Editor,—I am a subscriber to your paper, and a constant reader; but the pleasure I have in perusing it has been alloyed by the disparaging allusions to the economy of the Methodist Episcopal Church which have occasionally appeared, particularly of late, and which, I doubt not, arise from a misapprehension rather than from a captious spirit. On one point you have touched more than once, and with severity, viz. the exclusion of an immediate choice of ministers by the people. In your remarks you seem to forget that the Methodists have made choice of the system just as it is, and with a full understanding of this part of it. Do you complain that they are so unwise as to surrender this privilege? They have reasons for it, which are satisfactory to them, arising out of that peculiar feature of Methodism, an *Itinerant Ministry*. It is not necessary to argue here the utility of such an order, particularly in a country like ours, and in conjunction with a settled ministry of other denominations. If you have any doubt of it, cast your eye upon Dr. Baird's "Religion in America," and behold the unparalleled results of this system. Within the memory of some now living, a new branch has sprung out of the true vine, and, intertwining harmoniously with all the other living branches, has grown among them with the greatest vigor, and exceeds them in all size and fruitfulness. Suffice it to say that the Methodists prefer this system, and if they respect your preference of a settled ministry, you will doubtless allow them to have their choice without complaint or reproach.

changes were to be made only once in ten years, the former method would answer; but if every year, or two years, would it be best? What say you, is it a comfortable predicament for a minister to be looking after a field of labor for the coming year, and the church to be looking about, on their part, to secure a minister to take his place? Our brethren of other denominations are sometimes in this predicament, (I hope it may be seldom,) and they know that it is a most disagreeable condition; but to have it repeated successively, year after year, or at the end of every two years, it seems to me would be intolerable. What a stir, what commotion would be occasioned over the country, by the strife of five thousand churches to obtain ministers! What anxiety would fill the minds of as many ministers to secure themselves suitable fields of labor! To prevent all this wide and perpetual speculation, to give alive the missionary spirit of the system, to aid the feeble or embarrassed churches, and for many other reasons which need not be mentioned, our ministers and people have chosen to submit the whole matter to the Bishops, who, in council with Presiding Elders, make out all the appointments, by a comparison of the claims of each with the claims of the whole. Is there anything here which any Protestant may justly condemn?

And when this arrangement has been entered into by the people and the preachers, is it right for either party to refuse the appointment when it is declared? Can it be done by either, without trampling on the rights and interests of the other? It is clear enough that this is a point which needs to be well guarded. And how is it done? If the minister violates the contract by refusing to occupy the station to which he is assigned, he forfeits his membership in the body—"he has no more place among us." But what security has the faithful minister that he shall enjoy the station assigned to him? What shall prevent a dissatisfied majority from excluding him from the pulpit? Minorities also, as well as the ministers, need some security for their interests and peace. Hence the necessity of that provision of our Discipline, by which the meeting-house is deeded to the trustees for the use of the members of the church, subject to the occupancy of such ministers as are duly appointed. This is our anchor, and it holds the ship in any storm. Without it we could not maintain our system. Intelligent ministers or laymen would not long abide in a church where such interests were liable to be put to vote every year. Suppose, sir, you were an itinerant minister, and you move with a family perhaps a hundred miles, to take charge of a church, and when you arrive, you are met by the trustees, denying you the privilege of the pulpit, because a majority of the church wishes to have some other man sent to them, and you find yourself suddenly without any field of usefulness or support, and suppose this was one of the constant liabilities of your life, how long would you submit to it? And yet all the outcry that some make about the "Bishops controlling the pulpits" of our church, is occasioned by the simple and useful expedient by which all this confusion is prevented, and without which our connection could not long exist.

The truth is, my dear brother, the arrangements of our ecclesiastical system are not to be judged of in the light of another ecclesiastical system. Congregationalism and Methodism are different systems, and in their appropriate spheres they work well. But their principles cannot be mixed in any one system without impairing their beauty and efficiency. Let us alone, then. When we conclude to resolve our itinerancy into a settled ministry, we shall need to copy the models of the Presbyterian and Congregational Churches; but at present, we prefer that the "great iron wheel," as the lamented Cookman called it, should turn on its own axle.

Please accept this explanation, and believe me, with true respect and Christian fellowship,
Yours, &c., CHAS. K. TAYLOR.

A FEW WORDS

NOT ABOUT GEN. SCOTT AND SANTA ANNA.

Mr. Editor,—Believing the Herald to be the best medium of expressing a few thoughts on the neglect of Discipline, by your leave I will do so. And first, I would remark, that the five Bishops whose names are affixed to the Address, (see p. 5), speak thus: "We desire you to read, mark, learn, and inwardly digest the whole." On preacher's duty, (p. 39.) a Methodist preacher is requested to preach on the subject of Sunday Schools and Religious Instruction, once in six months. Do they do it?

But the point I would more particularly notice is on page 78, on the using of the Lord's Prayer. Is not this almost universally neglected by our ministers? Occasionally you will hear that sublime prayer used by some venerable veteran in the ministry; but by our junior preachers very seldom. Why is this? Are they a privileged class, in this respect? Have they a right to use and omit such portions of Discipline as they deem proper? Can they excel the Lord's Prayer by one of their own? Are they ashamed of Christ, or his words?

The English Wesleyans, on all public occasions, never omit it. As the Bible is the "Book of books," is not this the *Prayer of prayers*? Brethren, "remove not the ancient landmarks." The sainted Wesley and his coadjutors used it—the lights of Methodism have used it; well may our young preachers. True, they may have drunk deep at Wilbraham, and plunged into the river, at Middleton; but let them not be ashamed of that incomparable prayer! Come, brethren, let us have it. We love it. You can't excel it—can't equal it. It is *Christ's*; and "Christ is ours." POWER STREET.

ACQUIRED TALENT.

The following story is recorded of Cecco d'Arcoli and Dante:—"They were discussing the subject of natural and acquired talent, and Cecco maintained that nature was more potent than art, while Dante asserted the contrary. To prove this principle, the great Italian bard referred to his cat, which, by repeated practice, he had taught to hold a candle in his paw, while he supped or read. Cecco desired to witness the experiment, and came not unprepared for his purpose. When Dante's cat was performing its part, Cecco, lifting up the lid of a pot which he had filled with mice, the creature of an art merely acquired, dropping the candle, flew on the mice with all its instinctive propensity. Dante was himself disconcerted; and it was adjudged that the advocate for the occult principle of natural faculties had gained his cause."

That which gives us occasion for sorrow, should give us occasion for prayer.

For the Herald and Journal.

EASTHAM CAMP-MEETING.

Br. Stevens.—It falls to my lot to give, through the Herald, a simple report of our recent meeting at the Millennial Grove; yet I hope that other brethren will express themselves freely and fully, through the same medium, with reference to the meeting, as a whole or any part, which may be of interest to our readers who did not enjoy the privilege of uniting with us in the pleasant duties of that never to be forgotten week.

On Tuesday morning, Aug. 24th, at half past ten o'clock, the steamer *Portland* left the coast and confusion of city life eight hundred souls; most of whom were, professionally at least, members of Christ's body, accompanied by the Presiding Elder, spiritual watchmen, and twenty-five of the best of the church, where God has for many years manifested his power and willingness to justify the ungodly who repent, and sanctify wholly those who claim in Jesus a complete Savior. Never was there a more delightful day; all nature seemed to smile. Tide, breeze, and wave, combined to hurry us pleasantly to our destined landing. Our trip down was one of the finest ever enjoyed. That the blessings heaven bestowed upon us were appreciated, was evident from the cheering smiles with which friends greeted him, as well as from the continued songs of praise which Israel's singers offered up to God. Bro. John Allen added to the interest of the occasion, by preaching to us the word of God. At half past five we cast anchor about one mile from Eastham shore. Never shall I forget the thrilling sensation I experienced, when, from the steamer, I first saw the Bethel flag waving in the distance, over the consecrated grove. I thought of Moses, when, from Pisgah's top, he beheld the promised land. We were soon safely put upon the sandy shore. On our arrival we were heartily greeted by the highly respected Presiding Elder of the Sandwich District, and a large delegation from the societies on that part of his District, extending the length of that beautiful Cape from Cape Port, to the town of Sandwich, and from some of the societies on the inner coast. We also found upon the ground, several companies from the eastern part of Boston District. Although there were now gathered together, both in the ministry and membership, more or less from five different Congregations of the M. E. Church, and some from Baptist and Congregationalist Churches, our meeting was, as it ever should be when Christians meet, as the assembling of the members of the same family. The place never looked more lovely, but it has so of Boston before described I will not attempt to repeat it.

In the evening we were favored with preaching by Brs. Bates, Lovejoy, and Collyer, in different tents. On Wednesday morning public services were commenced at the stand, and continued through the meeting without interruption, the weather being fair all the time, except about half an hour in the evening of Saturday.

The order of the exercises at the stand were, preaching at 10 A. M., 2 P. M., and 7 P. M.; and a list of the preachers and their texts, in the order in which they were given. Wednesday, J. Shepherd, Hab. 3:2; J. Allen, Luke 15:22; W. H. Hatch, Prov. 28:13; Thursday, W. B. Leonard, Zach. 9:13; W. T. Harlow, Rom. 14:17; Friday, C. Noble, Job 14:14; W. M. Mann, Matt. 22:37; J. B. Parkinson, Rom. 5:1; Saturday, J. Palmer, 1st John 1:9; J. Demmon, Acts 11:18; S. Beedle, 2d Cor. 6:2; Sunday, L. R. Thayer, Heb. 7:25; A. Willems, Ps. 20:5; C. K. True, Job, 26:18; Monday, J. H. Smith, 1st John 4:19; J. Whitman, Job 22:17; Tuesday, J. Lovejoy, Phil. 1:27. Much has been said with reference to the character of the preaching, all I believe, agreeing that it was of the right stamp. There appeared to be but one object in view, and that was to bring sinners into the congregation, namely, the salvation of souls. There were no apparent efforts to preach so as to gain the approbation of men, but to reach their hearts and do them good. The sermons were plain exhibitions of the word of God, and were delivered with a fervency which could but arouse the attention of those within hearing; and evidently hundreds were convinced of the truth of the Word, and felt the importance of attending to the interest of their souls. We believe that kind of preaching is to save the world. It was not a fault in the selection of the subjects, it was in not more frequently presenting the subject of entire sanctification, but on the whole, from the final results, we were compelled to believe that it was as God would have it.

The public prayer meetings were attended with much power and through the efforts thus put forth evidently much good was done. The exercises in the tents were unusually profitable and interesting, growing out, in part, at least, of the establishment of a rule by which the meetings were conducted, commenced at a fixed time, preventing much wandering from tent to tent, which practice is always productive of evil to the person indulging in the habit, and often of serious injury to the whole meeting.

On Sabbath morning we met together for a general Love-feast. It was a truly a heavenly scene. Some more than a hundred gave a word in favor of religion, most of them testifying to the power of God through Christ to save from all sin. In these testimonies, with very few exceptions, there was a sound within the sound, convincing of the sincerity of the heart. We were glad to hear so few witty or eccentric expressions calculated to create commotion in the mind without improving the heart. How moving are the calm, simple, and feeling words of the sanctified soul on such occasions, how blessed their effect. Before the afternoon services, Br. Othman consecrated to God by baptism, nine lovely babes, for whom Jesus died. It was a lovely scene, witnessed no doubt, by angels with interest. The Lord saved them for ever. On Monday before the afternoon preaching exercises, the children were assembled before the stand, and two hours were spent for their special benefit. The prayers, relations of experience and exhortations on the occasion were deeply interesting, and I trust will be of lasting benefit to parents as well as children.

The results of this meeting will never be fully known until the great day of reckoning. That it will be far beyond the stretch of our imagination, both to the just and the finally impenitent, there can be no doubt. Many souls gave clear evidence of having passed from death unto life, and many others testified that through the blood of Christ they had been cleansed from all unrighteousness, while the great mass of believers were much quickened by the Holy Ghost. There are many, no doubt, who will expect me to give the number of converted and sanctified, but dear friends, allow me to refer to this matter to the day when all things will be clearly known. Let me say, however, that it was the opinion of some judges who have attended many meetings in Eastham, that this will compare favorably with any former one, both in interest and positive good. To those who, if any attended this meeting, are found wanting, in the day of Judgment, there has been a dreadful warning. O, what an account they will have to render in that day! O, sinner, think of it. May God have mercy on you, and save you from such a conclusion.

Much credit is due to Br. Randall for his faithfulnes in his duties as president of the meeting.—May the Lord reward him in his own soul, and give him the satisfaction of knowing that his exhortations, especially those given in his closing remarks, will be remembered with profit by all who listened to them.

The conclusion of our meeting and our return home was a matter of exciting interest to us and our friends at home. The *Portland* was expected at 1 o'clock on Tuesday, and all arrangements were made for our departure, such as the packing of our trunks, saluting our friends who were leaving for different parts, and nerving up ourselves to leave the beautiful spot which had been rendered doubly blessed to us from the manifestation of God's presence among us. Company after company left, until only those bound for Boston remained upon the camp-ground, and yet no boat appeared to convey us home. Many opinions were expressed touching the cause of her detention, while some were troubled with thoughts of the approaching night. Our provisions were exhausted, save enough for our passage home, our trunks containing our covering for night were already floating in readiness for the boat, which must anchor far from the shore. The question was often and seriously proposed, What shall we do? The answer of the Spirit was that we should labor on in saving souls until the Lord sent us deliverance, and most heartily the conviction was obeyed. The voice of prayer and praise was again heard in higher strains than before. This continued until midnight, and glorious was the result. At least twenty souls professed to be justified, and many to be sanctified wholly, during those few hours. A little after midnight, the boat having arrived, we began to go on board, and at six in the morning we were under way for the city. Soon after, a dense fog gathered around us, causing a long and dangerous passage up. But

the Lord was with us. It was gratifying to witness the composure of the children of the Lord, while enduring a severe trial of their patience and faith.—There were no murmurings, and apparently little fear. We were faint and weary, yet the voice of praise and prayer was heard, and all seemed to feel an assurance that the Lord would take care of them. At 3 o'clock, P. M., we landed upon the wharf from which we departed nine days before—I trust better Christians, and may the Lord help us to maintain our professions in such a manner that great good may result from our meeting this year in Millennial Grove. East Boston, Sept. 2. I. WHITMAN, Sec'y.

HERALD AND JOURNAL.

WEDNESDAY, SEPTEMBER 9, 1847.

AN IMPORTANT REFORM.

An important argument in favor of the reform in church singing lately proposed, is the great expense involved in the present plan of mere choral music. There are many churches in this city which actually pay more for singing than the individual salaries of most pastors. Many of our city churches could maintain an extra preacher in the missionary field, or the neglected portions of the city, by the sums annually expended on these "front gallery exhibitions." Hundreds of thousands of dollars could be saved, throughout the United States, annually, by adopting the Scotch method of having merely a "precentor" hired, or unhired, as may be, to select and lead the tunes.

Now, is it not intolerable, that this large expense should be continued when, especially, it is unquestionable that we would have infinitely better music without it—for we contend, and we are sustained in the opinion by the best musical amateurs, with Mason at their head, that notwithstanding the sacrifice of some of the minor critical niceties of the art, yet the round and sublime melody of a whole congregation is incomparably preferable to the mere artificial performances of a few individuals placed apart in the gallery. Methodism was once famous for its effective singing. Many used to be awakened or converted in our assemblies, under the power of music. Some hostile writers have ascribed much of our success to this cause, and justly, too. We have ourselves heard singing, twenty years ago, among us, which melted down the whole assembly, and seemed powerful enough to prostrate an army of opposers. It was not the dogmatic poetry of those days that had effect, but the music, and no poetry in the world is better adapted for such music than the rapturous lyrics of Charles Wesley, in our present Hymn-book. Can we not restore this element of our former power? Why can we not?

Whether the reform goes on in other churches or not, we hope it will in ours. Once let us establish congregational singing in our sanctuaries, and we shall present a new and most powerful attraction to the people. Such music will be relied by the common mind, as surely as common sense remains in the world. Sadly have we Methodists erred in dropping our old peculiarities of congregational singing, kneeling in prayer, &c. &c., in order to conform to the customs of other sects, and conciliate, as we have supposed, the public mind. These ancient usages would have given us influence. Who doubts that if even the bigoted Romanists should abandon their tenacity for kneeling—which now exhibits itself in lowly prostrations, not only in their pews, but their aisles, porticoes, and on the very door steps of their temples—they would thereby lose one of the most impressive appeals they now make to the popular sympathies and to the regards of all men? And it we Methodists had respected ourselves enough to maintain the simplicity and purity of our primitive usages in regard to singing and prayer, these very usages would now be pointed to by the whole community as admirable peculiarities, and many warm hearts would find in them devout reasons for preferring our sanctuaries above all others. We propose to you, Methodists of New England, to courageously return to these good old customs.

We have lately suggested the practical steps to be taken in this reform of our church singing. Will our brethren try these suggestions? We would particularly exhort them not to be too precipitate in the change. It must be done gradually, if done successfully; but let it be done resolutely and steadily. And don't be discouraged if the change proceeds falteringly at first. This is inevitable. The people have been so long accustomed to listen to the singing, instead of joining in it, that much backwardness and awkwardness will attend the new experiment; but persevere—it will become a habit, in time, and will indemnify all early defects.

All who read our columns know that we are no bigots to old usages or sectarian distinctions. We have advocated incessantly our modern efforts for education, ministerial improvement, &c. &c., but we love those ancient peculiarities of our cause which God has approved, and which are inherently wise and good. Hence we have contended for a qualified restoration of the circuit system, kneeling in prayer, congregational singing, &c. These were tried and distinctive features of Methodism, in the days when it put to flight the armies of the aliens. Let us not be afraid to restore them. Be assured we can never get better substitutes for them.

CONGREGATIONALISM IN VERMONT.

Under this head, the Vermont Chronicle gives the statistics of the denomination in that State, for the last 18 years. From this we learn that there has been a net decrease of the church continually going on for the last three years. The diminution from 1844 to 1845, was 266; from 1845 to 1846, 206, and from 1846 to 1847, 170. The denomination now numbers less than it has at any previous time since 1852. Such facts as these are truly distressing. The population of the State has probably increased in this time about 2000, yet one of the leading denominations in it stands now in respect to numbers just where it stood fifteen years ago.

Similar declensions appear in the statistical reports of most evangelical churches throughout the land. The causes of this decay of religion are apparently general, and not the result of any peculiarities of any individual sect. Let us not, then, draw invidious comparisons from the mournful fact, but humble ourselves together before God, imploring the return of his Spirit to our languishing churches.—Alas, that any of us, amidst this common calamity, should have had the heartlessness to make uncharitable comparisons and inferences from it!

There have been many speculations about the causes of this spiritual death. Many of them we think fallacious. The proximate cause is doubtless the withdrawal of the Holy Spirit, and at such a season we are reminded most strikingly of the necessity of the divine influence for the support of any general religious interest. All expedients fail now in its absence. Those which are most effective when the Spirit's influences rest upon the churches, and to which the skeptically inclined are disposed too much to ascribe wide-spread religious excitement, are now resorted to in vain. They not only fail, but leave us more helpless than before. They are as a sounding brass and tinkling cymbal. The church is taught a most impressive lesson in its present condition—the lesson that without power from on high it can do nothing.

ent condition—the lesson that without power from on high it can do nothing. But though the absence of the Spirit be the immediate cause of this spiritual death, there are primary causes—the causes of this cause. We would look not to any local or special circumstance as the cause. The declension seems general among the Protestant churches, not only of America, but also of Europe. The occasion of it is therefore general, and it is, we apprehend, not so much any one ostensible evil, as the lack of personal faithfulness and zeal on the part of individual Christians. Our faith is weak, our zeal languishes, and we neglect too much the personal and domestic duties of religion. Whatever may be the cause of this deplorable state of the church, one thing is unquestionable, viz., that it would cease if individual Christians should renew generally their personal consecration to God, and their fidelity to the personal duties of religion. Let us, then, each examine his own heart; let us humble ourselves before God in some special means of grace, such as an extra season of prayer daily, and a regular season of fasting weekly, with direct reference to the lamentable decline of religion in our own hearts and in the church generally. Some such definite measures personally and regularly observed, are what we want. Indefinite ones will soon give way under the tendency to indifference and neglect which grows out of the general evil we wish to remedy. We urge, then, upon all who have the cause of God at heart, to adopt some such course and to pursue it till the windows of heaven are again opened, and the visitations of the Spirit again witnessed among us. Meanwhile, let us "have faith in God." It is said to be always darkest just before the dawn. The church shall yet come forth from the wilderness like an army with banners, and her triumphs go forth to the ends of the world.

NEW MOVEMENT IN SWITZERLAND.

We referred last week to the reformatory movement in Switzerland. A correspondent of the Dutch *Schiedamsche*, New York, after describing the designs of the Reformers as stated by us last week, remarks that their capital purpose is the revision of the articles of confederation, and the consolidation of the cantons into one single Swiss republic, on the plan of the United States. In order to do this they find it necessary to expel the Jesuits, and suppress the league of the Catholic Cantons, for from these come the only serious domestic opposition.

The proposed reconstitution of the confederation will be of the highest importance. The constitution of the republic as appointed by the "Holy Alliance" in 1815 seems studiously adapted to weaken the government and render it a nullity among the powers of Europe. It is, in fact, but a system of distinct, petty republics, with different and conflicting constitutions, different tariffs, different coinage, different religions, &c. The Catholics of the entire republic are secured by one-third of the population, yet in some cantons they prohibit the marriage of Protestants with Catholics, deprive the former of eligibility to office, require passports of them, and even deny them the right of residence. The Protestants, it is true, reciprocate some of these discourtesies, but it is they who now propose to do them all away, and to form a Swiss union and nationality that will at once give to Switzerland the franchises of freedom at home, and the influence of a strong state abroad.

The cause of popular liberty and of the Protestant faith, both of which may God prosper the world over seems to us deeply concerned in this movement.

Some of the English papers speak emphatically for it. The London Chronicle says: "Switzerland is, in fact, a European *Yankeeism*, a miniature United States, not severed from Europe by the friendly breadth of the Atlantic, but entrenched on a fortress of impregnable rock, amid the frontier and delicate groves of European liberty and despotism."

"In that position, in spite of all her perpetual internal divisions, she has maintained her unity and independence for five centuries. All Europe, and no country more than England, is deeply indebted to her for many a precious precept and example. The overthrow of feudalism, and the assertion of man's right to self-government, as a thinking and responsible agent, were first commenced by Switzerland. There could be no better title to the gratitude of mankind, or claim for support when Switzerland is right, and for forbearance when she is wrong. Europe has not forgotten it. England, above all, will not forget it."

"The question how far the federal constitution of Switzerland requires or admits of amendment, is one of which foreign statesmen cannot correctly judge, and in which they have no right to interfere. The degree to which the constitutions of the cantons have been altered since 1831, may necessitate a reconstruction of the federal system, to an extent of which none but natives can know the urgency. We would gladly see the formation of the new constitution committed to parties of more moderate opinions, and more likely to conciliate the support of all the cantons than the present dictatorial cantons. But, we repeat, it is not our wishes, nor the wishes of any foreign State, but the will of the Swiss people, which, after it has unmistakably declared itself, will have to be carried into effect. The position of Switzerland is unique in Europe; the internal reforms she requires may be so likewise; but come what will, the independence of Switzerland must be preserved inviolate."

Lord Palmerston has declared that England will not sanction any improper interference with the domestic affairs of the republic, and we notice that even the treacherous Guizot who had written encouragement to the Catholic party, has had to make explanations in the French Chambers, qualifying away his original intentions. We shall look for further information with eager interest, and shall not be surprised to witness extensive results from these inept interventions.

CONGREGATIONAL SINGING.

This subject continues to excite much attention. The religious and some of the secular press advocate the proposed reform heartily. We have heretofore given quotations from some; the following is part of an article by the Christian Secretary, Hartford, Conn.: "Congregational singing may be objected to by many on account of its supposed impracticability; but we can conceive of no reason why this mode of singing cannot be maintained as cheaply as the present mode, and we believe better music would be the result were the plan adopted. A good chorister will be necessary in order to promote harmony; while the usual accompaniments of concert house, bass viol, trumpet, organ, &c., will of course be dispensed with, and an unnecessary expense thereby avoided. But suppose it costs as much to sustain congregational singing as it does for the present system, what objection can be raised on this account? No one can object to a plan that will afford the whole congregation an opportunity to unite in the worship of God. On the other hand, we know of no Scriptural argument that can be adduced in behalf of the present system, which all must admit is conducive of much trouble and discord in the church, by the petty quarrels that are so prevalent in choirs, and which often result in the disbanding of the choir, and as a necessary consequence the raising of a new one. Let all sing that can sing, and then there will be an end to the troubles arising out of church choirs."

AMERICAN TROOPS BOWING TO THE HOST.

We some time since referred to the reprehensible syncretism of the American officers, to the Papal priesthood of Mexico, particularly at Jalapa, where, by the order of Col. Childs, (a man of Massachusetts), the American troops were drilled a half day in the exercise of kneeling before the Host, and were compelled to go through the face against their remonstrances. The National American confirms the report. It says:

"We yesterday had the pleasure of conversing with First Sergeant Willis, of Capt. Naylor's company of Philadelphia Rangers, lately from Jalapa—he having arrived at home on Tuesday. Sergeant Willis confirms the accounts hitherto published in the 'Sun,' of the forced kneeling of the American troops to the Catholic Host, by order of Col. Childs, military Governor of Jalapa. The orders were issued to the officer of the day, Col. Roberts, of the second regiment of Pennsylvania Volunteers. Both regulars and volunteers, officers and men, were compelled to obey the order at the peril of their lives! As the host passed by, the men were brought to present arms, then dropped to one knee, the bayonet falling to the ground, the butt of the musket reversed, under the right arm, while the left hand lifted the cap from the head and hung it upon the cock of the musket! The men were during the whole morning drilled to this ceremony by the officer of the guard. The men protested. The officer of the guard replied, 'My orders are to drill you to the performance of this duty. If you refuse to perform it, you know the consequences.' Col. Roberts knelt down with the rest."

The papers of this country denounce, generally, this obsequiousness, and it is probable some inquiry will be made about it at the next Congress.

The *Journal of Commerce* says, "If this is a true story, and it certainly looks so, the public have a right to know where such an infamous order originated. The question is, whether American citizens, in enlisting for the service of their country, forfeit their rights of conscience, and become liable to compulsory idolatry. For ourselves, we would just as soon kneel to a piece of wood or stone, as to a loaf of bread. Either we should consider rank idolatry."

ROCK RIVER CONFERENCE.

The Rock River Conference has published a very emphatic report against "pewed" churches, and mere choral singing in churches. It quotes from our late articles on the latter subject, and endorses strongly our views. It says that "it is a fixed principle of the Discipline of our church, that singing the praises of God is a part of divine worship in which all should unite. Wherever the singing is done by the choir alone, or principally, it is perverted, and we are grieved to learn, that in general, where choirs have been employed, they have, in the place of aiding the congregation to sing, engrossed the singing to themselves. This is done mostly either by introducing new tunes which the people do not know, or difficult ones which are too complex for a mixed congregation, and indeed the irreligion of some choirs in some places is so marked that pious persons are unwilling to follow them even in singing."

The report further and justly remarks that the prosperity and purity of Methodism in the West greatly depend on the firm stand of the Rock River Conference at this time. It is cause of great satisfaction to learn that the departures from our economy within their bounds are few, and it is not doubted that the firm course of the Conference will prevent entirely the extension of the evil, and will remedy the few departures that now exist.

LITERARY ITEMS.

We learn with great pleasure, that a large and influential convention was lately held at Milwaukee, for the purpose of promoting common school education at the North-West. Hon. W. B. Ogden, of Milwaukee, presided; and the action which the convention took, indicates an earnest conviction of the prime importance of securing, for those rapidly-growing States, the advantages and safeguards of thorough popular education. Resolutions approving of a system of free schools were passed, and measures taken for forming auxiliary educational societies in the different sections of the North-West, which, by their combined action, will be able to effect something that will be permanent and adequate. Another meeting of the same kind was appointed to be held next year at Detroit.

The Rev. C. F. Deems, A. M., has resigned his chair in the University of North Carolina, and accepted an appointment to the chair of experimental sciences, tendered him in Randolph Macon College.

Governor Briggs has been selected to deliver the annual address before the Society of Alumni, of Williams College, at the Commencement in 1848.

We see it stated that Leigh Hunt, the British poet and essayist, is the son of American parents, though he was born in England. His father was a Tory, who fled to the mother country at the time of the Revolution. His mother, it is said, was a sister of the celebrated painter, Benjamin West. What a great poet he would have been, had his father only been a Whig! As it was, he could not have entirely forgotten the principles of his American birth, or else his son Leigh would not have grown up with such liberal opinions.

CHRISTIAN UNION.

The General Association of Orthodox Congregationalists in Maine, appointed last year a committee to visit the ecclesiastical bodies of the Methodist, Baptist, and Free Will Baptist churches, in that place, for the purpose of proposing some more fraternal terms of intercourse among them. At the late meeting of the Association the committee reported as follows:—

Your Committee, having consulted the Committee of the Methodist Episcopal Conference, and influential individuals of the Baptist and Free Will Baptist churches, and they having expressed a disposition to favor the proposed correspondence, therefore, Resolved, That this Conference appoint delegates to represent them in the general meetings of the Baptists, Methodists, and Free Will Baptists; and respectfully request them to appoint delegates to us for the same purpose.

The report was adopted. We are gratified at this step towards Christian harmony, and hope it will proceed further.

PRIESTS IN THE GREEK CHURCH.—The Rev. Dr. Baird, in his lecture in Springfield, on Thursday evening of last week, mentioned a singular fact concerning the Greek Church, viz: that the priests are required to be married men, and whenever the wife dies, the priestly office of the husband ceases until he is married again. They claim authority for this in the Scripture, which reads, "A bishop must be blameless, the husband of one wife." In the Armenian Church, this rule is extended so as to require that a priest shall also be the father of one child.

SUNDAY SCHOOL ADVOCATE.

PUBLISHERS' NOTICE.

The sixth volume of the Sunday School Advocate will be completed on the 21st of this month. All subscriptions, therefore, not extending beyond the current volume, will, according to established usage, be discontinued until the cash shall be sent in for the next volume. We hope that all the patrons of this widely-circulated paper will take the earliest opportunity to renew, and even increase, their subscriptions. Uniform payment in advance is an essential feature of the plan by which we are enabled to furnish so valuable a paper at so cheap a rate.

The ensuing volume will be printed from new type, and will, besides the usual variety of wood engravings, contain, each month, a stereographic map. It would be a convenience to us, if all orders could be sent in by the 25th of September. We should then know how large an edition to print, and subscribers would receive their papers without interruption.

New York, Sept. 1, 1847.

TEMPERANCE.—At the recent anniversary meeting of the American Temperance Union, the Chairman of the Executive Committee said that 70,000 American seamen had signed the pledge; that 500 distilleries had been closed in Sweden; that there were 1,200,000 members of temperance societies in Germany, and 2,000,000 in England, Scotland, and Wales.

Editor's Table.

DR. REESE'S IMPROVED EDITION OF CHAMBERS' EDUCATIONAL COURSE.—*Scribner & Ball, Philadelphia*, have sent us specimens of this series of text books. We have noticed them in part already, but they deserve to be further commended to the attention of instructors. It is quite a guarantee of their excellence, that they come from the celebrated house of Chambers', at Edinburgh, whose popular publications are invariably good. We have not examined any other set of elementary books which have seemed to us so well adapted to its purpose. It consists of the following works, viz:

1. Rudiments of Knowledge in Common Things.
2. Introduction to the Sciences.
3. Rudiments of Vegetable Physiology.
4. Do Animal Physiology.
5. Do Chemistry.
6. Do Geology.
7. Do Natural Philosophy, 1 book.
8. Do do do 2 do
9. Do do do 3 do
10. Do Zoology.
11. First Book in Drawing.

All these volumes are illustrated by engravings. They are brief, simple in style, and present those parts of the respective sciences treated of which are most appropriate to beginners. We would call the special attention of teachers and parents to these publications. They have hardly been introduced yet in New England, but are winning much favor elsewhere, we learn.—*Binnys, Othman & Co., 1 Cornhill*. Copies may be had gratis, for examination, by addressing the publishers, *Scribner & Ball, Philadelphia*.

THE CHRISTIAN EXAMINER for September, has been sent us. It presents a varied and attractive list of able articles. They are,

- I. John Calvin.
- II. Relation of Liberal Christianity to our Age and Country.
- III. Millard's Travels in the East.
- IV. Noyes' Translation of the Psalms.
- V. Study of Ornithology.
- VI. Moral Wrong of Slavery.
- VII. The Late Thomas Gray, D. D.
- VIII. Prescott's Peru.
- IX. Rev. Wm. B. O. Peabody.
- X. The Catacombs and Church of Rome.

Note to article IV.

Notices of Recent Publications.

Intelligence.

The Examiner represents the Unitarian opinions of New England, and is the organ of the finest minds of the denomination.—*Crosby, Boston*.

DUTTON'S SCRIPTURE MAPS.—We have examined, and can commend with pleasure, these valuable aids to Sunday School instruction and Biblical studies.—They consist of six maps, mounted on two large sheets, and are sold at five dollars the set. The maps are as follows:

- I. The Ancient World as settled after the Flood.
- II. The Journeys of the Israelites.
- III. Canaan, with the division of the Twelve Tribes.
- IV. Palestine in the time of Christ and his apostles.
- V. Jerusalem.
- VI. Travels of St. Paul.

Mr. Dutton has availed himself of the latest researches, particularly those of Robinson, Smith, Olin, Durbin, &c. It cannot but be perceived that these maps are most desirable auxiliaries in Sunday School instruction. The best mode of receiving instruction is through the eye; impressions thus received are much more distinct, and, therefore, more permanent, than those conveyed only by oral communication. By the aid of these maps, the chief parts of the Scriptural history may be indelibly imprinted on the youthful memory. Besides the Sunday School series, Mr. Dutton has the same maps on a smaller scale, for families, and pastors' studies, at three dollars.—*New England S. S. Union, and Binnys, Othman & Co., Boston*.

THE BIBLE HISTORY OF PRAYER, is the title of a new work, by Rev. C. A. Goodrich. It is a collection of most of the passages of the Bible which relate to prayer, with practical reflections. The reflections are pertinent, interesting, and profitable.—*Binnys, Othman & Co., 1 Cornhill*.

THE AMERICAN TRACT SOCIETY has issued a series of interesting little Tracts, very neatly "got up," entitled, "The Colporteur and Angel Man," "The Colporteur and Roman Catholic," "Conversations on the Training of Youth," "The Poor Man's Guide and Friend," "A Narrative of Poor Joseph," by Rev. Dr. Calamy.—*28 Cornhill, Boston*.

THE LADIES' REPOSITORY, for September, has been received by *Binnys, Othman & Co., 1 Cornhill*. It is embellished by a beautiful engraving of Guide's "Christ and the Samaritan Woman," and contains some twenty articles, besides the fragmentary and editorial pieces. It sustains fully the high reputation of the work. \$2 00 per an.

OCEAN MELODIES is the title of a very fine little collection of marine Melodies, chiefly religious.—Many of them are truly spirit-stirring pieces. They are accompanied with music.—*Putnam, 81 Cornhill, Boston*.

NEW ENGLAND BIBLICAL INSTITUTE.

The Trustees of the New England Biblical Institute are hereby notified to assemble at Concord, N. H., on Wednesday 22d inst., at one o'clock, P. M., and in the Seminary Edifice.

As matters of special importance are to come before the Board, a full attendance is earnestly requested.

C. ADAMS,
O. C. BAKER,
A. STEVENS.

Concord, Sept. 3, 1847.

CAMP-MEETINGS.—Notices of these meetings begin to pour in upon us. Will the writers of them heed one suggestion which we make in the name of all our readers, viz., to study to condense them as much as may be. All the particulars of what was the texts, who preached each day, morning, afternoon, and at night, &c. &c., are certainly not necessary, and however the first one or two of such notices may be read, be assured that subsequent ones will not be, unless brief, except by those who are present, and who therefore need them not. Condensation and brevity are the life of a newspaper. A word to the wise, &c.

BR. A. CARTER'S letter has been handed to the publisher, Br. C. H. Pierce. We have no control of the matter. Br. P. will doubtless do what he can in the case.

Rev. J. Burns, D. D., and Rev. J. Goodley, delegates of the General Baptists of England to the Free-Will Baptist Church, arrived in the *Cambridge*. Dr. Burns has favored our office with a call. He is distinguished for his activity in all reformatory movements in England, and will, we hope, have an opportunity to do good service to such movements while among us.

NORTH OHIO CONFERENCE.—*Delegates to the next General Conference*.—John H. Power, L. B. Guiley, Adam Poe, E. Thomson, John Quigley, and James M'Mahan. *Reserve Delegates*.—H. Whiteman, H. H. Shaffer.

THE PHI BETA KAPPA SOCIETY at Harvard excluded wine from their dinner last week. The example is good. Nothing can be more preposterous than wine drinking in this country, for it is known to every man that knows any thing on the subject, that it is nothing more nor less than liquid drug drinking. Our wines are but poisonous drugs in alcoholic solutions. Your wine drinkers are all belted by domestic wine manufacturers. The facts are so unquestionable, that the manner in which they are gulled would really be a very laughable practical joke, if it were not rendered too serious by the poisoning in the case.

WE call the particular attention of the Trustees of the Biblical Institute to the notice of their next meeting, in this week's Herald. No one should be absent from that occasion, as business of great importance will be presented. The meetings of this Board are not designed to be frequent, but on this very account when they do occur their business must be pressing, and the Trustees should be the more particular in attending them. We hope that whatever may be the other engagements of brethren at the time of this meeting, they will so arrange them as to be able to attend. Let none of us fail.

MEETING OF OLD CLASSES.—The Trustees say that at the recent Commencement at Yale College there was a class-meeting of the class which graduated in 1797—just fifty years ago. Twelve members of the class were present, the eldest of whom was the Rev. Sylvester Dana, late of Oxford, N. H., now seventy-eight years of age. Rev. Dr. Beecher was of this class, and Warren Dutton, Esq., late of this city. It is a remarkable fact, that of the thirty-seven members who graduated half a century ago, twenty-four are still living, and many of them in active life.

Dr. Andrew Combe, brother of Geo. Combe, and well known as a popular medical author, died in the neighborhood of Edinburgh, on Monday, 9th inst.—His complaint was in the lungs.

The number of immigrant passengers that have left Liverpool for the United States and the Provinces, from January 1 to June 30, by official count, amounts to a grand total of 88,952. As children under twelve months old are not counted, and as children under 14 years are merely counted every two as but one "statute adult," upwards of 100,000 souls have quitted their native land within the last six months.

SPARE THE BIRDS.

BY REV. GEORGE W. BETHUNE, D. D.

Spare, spare the gentle bird,
Nor do the pretty warbler wrong.
In the greenwood is heard
Its sweet and happy song.
Its song so clear and glad,
Each listener's heart hath stirred;
And none, however sad,
But blessed that happy bird.

And when at early day
The farmer treads the dew,
It met him on the way
With welcome blithe and true;
So, when, at weary eve,
He homeward winds his way,
Full sorely would he grieve
To miss the well-loved lay.

The mother who had kept
Watch o'er her wakeful child,
Sailed as the baby slept,
Scolded by its wood-note wild;
The easement open free,
As the clear warbler sang
From out the household tree.

The sick man on his bed
Forgot his weakness,
And turned his feeble head
To list its song, that bless
His spirits, like a stream
Of mercy from on high,
Or music in the dream
That steals the prophet's eye.

O, laugh not at my words,
To warn your childhood's hours;
Cherish the gentle bird,
Cherish the fragile flowers.
For since man was bereft
Of Paradise, in tears,
God the sweet things hath left,
To cheer our eyes and ears.

BIOGRAPHICAL.

JONATHAN INGALLS.

This venerable brother, long known to the churches in Boston as "Father Ingalls," died on Wednesday, June 16, at the age of 82 years. He was born at Andover, Mass., Sept. 16, 1765. From that place he removed to Salem, and thence to Lynn, where, in 1795 or '96 he became a subject of reviving grace, through the preaching of Bishop Asbury. Before leaving the Methodist ministry, he was not in the habit of attending church. The reason which he afterwards gave for this neglect was, that he could not receive the doctrines there taught. But when the Methodist preachers came to Lynn, he went to hear them, and immediately assented to their views of the gospel, with a conviction from which, through his long pilgrimage, he never wavered. Soon after his conversion, he was made a class-leader, which office he retained till his removal to Boston, in the year 1800. Here he joined himself to the small band who worshipped in the chapel in Methodist Alley, and cheerfully bore with them the reproaches and persecution to which the Methodists were then subjected. He held the offices of class-leader, steward, and trustee, and for about twelve years was a quite prominent member of the church in Boston, having the care, a great part of the time, of three classes. Some time after the building of the church in Bromfield street, he united with Mr. John Clarke, now of Cambridge, in the purchase of a small house of worship, in Charlestown, and for some years assiduously applied himself, with other brethren, to build up a church in that town. Thus he continued, though beginning to be advanced in years, and was regular and constant in his walks from Boston to his appointment there, at all seasons, and in all varieties of weather.

The house of Father Ingalls was always a house for Methodist preachers. For a long time there was no other, and in their passage through the place, to the Annual and Quarterly Conferences, and for their other work, it became an habitual resort, and their entertainment was always freely and cheerfully bestowed.

In the latter part of his life Father Ingalls, on account of his advanced age, held no official relation to the church, but his great constancy of attendance upon the public worship of God and the social means of grace, and his testimony, so long rendered, of the conviction which years of experience had confirmed in him, of the inestimable value of religion, and of his own sense of the divine favor, had made him a monument not to be soon forgotten by the witnesses of his even Christian walk.

As may be gathered from these remarks, the prominent feature in the character of Father Ingalls was uniformity. He was not an imaginative, but a practical man. His judgment had assented to the gospel which he received, and he had given his affections with the conviction of his mind. From this conviction, and from this consecration, he never swerved. Though always cheerful, and often animated with Christian joy, he was never elated beyond measure, nor ever subject to depressing reaction of spirit. We have alluded to his constancy of attendance upon the public means of grace. He was no less punctual in his family and private worship. In his ordinary department, the same principle governed him, and it is remarked that he was hardly, if ever, known to be out of humor. And the same constancy was observed in respect to the multiplied novelties of the present age. He was not blown about by every wind of doctrine. Though no metaphysician, he had certain fundamental principles, sound, practical, and Scriptural, which afforded him a ready test of all the speculations of the day, and whatever could not bear it was unhesitatingly dismissed as unsound.

And his death was in accordance with his life. His last sickness was of a very trying nature. After a long life of constant health, we should suppose that several weeks of prostration, during which he was unable to take more than the most minute quantity of food, would produce some change in the mind—at least occasional darkness or depression. But such was not the case; the same equanimity continued; the same confident trust sustained him. He frequently said, "All is well," in a cheerful tone of voice, and expressed his gratitude that he had not, during his sickness, been permitted to suffer temptation, but was kept in constant peace, and one of his last expressions was in answer to the inquiry of a friend, "All is peace."

Thus has passed away another of the venerable monuments of our early history as a church; but though he has paid the common debt, may the savor of his consistent Christian life long remain and exert its influence upon those among whom he has run his course to the heavenly goal.

CHARLES PHILLIPS FESSENDEN died in Philadelphia, Saturday evening, July 31, after a short but painful illness, in the 50th year of his age. Br. Fessenden was a native of Boston. He went to that city, some fifteen years ago, and about eight years since experienced a change of heart, and joined the M. E. Union Church, since which he has exemplified in his consistent walk and conversation, the genuineness of that Christianity which swallows up death in victory. The

fatal termination of his disease was not expected by him until a few moments before he died, but in this interval he gave the most satisfactory evidence that he was prepared for the event. He enjoined upon his now bereaved partner the importance of living for Christ, and of training up their little child in the nurture and admonition of the Lord, and fell asleep in Christ.

Sister RACHEL, consort of Br. William Hatch, died in Hiram, Me., Aug. 6, aged 78 years and eleven months. Sister Hatch had been an acceptable member of the M. E. Church more than fifty years, during which time she witnessed the conversion of her entire family circle. How glorious to behold. Sister H. had been long preparing for her exit, and when her hour was fully come, she lamented not, neither did Rachel weep for her children. She left in the triumphs of victorious faith, expecting to meet them all in heaven. May the Lord grant it so to be.

West Baldwin, August 17. J. JONES.

Mrs. CAROLINE HEATH died in New Bedford, May 4, aged 40. Sister Heath experienced religion in the spring of 1827, under the ministry of Rev. J. Sanborn. She united with the M. E. Church of this place, and was distinguished for her ardent and uniform piety, up to the end of her life. She was an example worthy of imitation, and beloved by all who knew her. Her constitution was rather delicate, but she enjoyed tolerable health. She passed from her sitting room to her sleeping room, and expired in five or ten minutes. So brief and uncertain is human life. She has left a kind husband and one daughter to mourn her loss.

New Bedford, Aug. 17. DANL. FILLMORE.

Br. IVORY HODSDON died in West Ossipee, N. H., Aug. 11, aged 46 years. Brother Hodson experienced religion when but about 15 years of age. During much of the time since he has been firmly decided in the discharge of Christian duties, and many times during his last sickness, (which was consumption,) he would spend much time in fervent prayer, when too weak to arise from his knees without assistance. Death found him in readiness for his future home. He died like a righteous man, in "great peace."

J. G. JOHNSON.

Sister MARTHA A. CASWELL died in Marblehead, June 24, aged 46 years. The loss of a son, in the terrible gale of September last, was doubtless a means of hurrying her to her grave. She was confined to her bed but about a week, but death found her ready to depart. She exclaimed, "I have no fear of death."

Marblehead, Aug. 20. W. SMITH.

Sister ELLEN HILL died in Marblehead, July 16, aged 49 years. After a long season of severe suffering, she left the shores of this mortal existence for that land where

"Sickness, sorrow, pain, and death,
Are felt and feared no more."

No one who visited her in her last sickness, and heard her express her confidence in her Redeemer, could not but wish to reach that home to which she said she longed to go, and which she has now reached. Blessed is the memory of such.

Marblehead, Aug. 20. W. SMITH.

Sister JUDITH HAMMOND died in Marblehead, Aug. 17, aged 35 years. Her state of mind during her last moments may be realized from this fact:—After death had laid its plying hand upon her, though extremely weak, she sang those beautiful lines commencing "Jesus can make a dying bed," &c.

All these sisters have been members of the M. E. Church in this place, for many years, and have left husbands and children, who most deeply mourn their loss. May they meet them in heaven.

Marblehead, Aug. 20. W. SMITH.

For the Herald and Journal.

PARSONAGES—"BANGOR CONFERENCE."

That circuits, preachers, their wives and families, should be subject to the inconvenience and trouble that many now are, for want of proper parsonages, is truly embarrassing, and to remedy which is an object worthy the attention and efforts of ardent lovers of Christ and zealous supporters of Methodism. The embarrassments arising from the want of these homes for preachers are probably realized by few but who have not experienced them. I cannot but think the lasting interests of our beloved Zion are intimately connected with, and would be vastly promoted by, the building of parsonages upon every charge.

It would be a relief to stewards. They sometimes engage tenements, and become responsible for rents, expecting the church to furnish them with means to enable them to meet their engagements; time passes on; the preacher receives but a scanty allowance for his daily necessities; the year draws to a close; the rent is not paid; the preacher has no means of meeting it; members, think, or say, they have paid what they are able; the stewards are responsible, and they must seek a steward thus situated, justly declines to become responsible at the commencement of another year, and is prepared to meet the preacher with the comforting declaration, "I have one bill for house rent already upon my hands, and shall have nothing to do with another, till that is paid." Unpaid bills of this kind have been standing matters of discussion in the Quarterly Conferences of some charges for more than five years, and promise to come in for their share of time for as many years to come.

They know not the amount of family the preacher sent from Conference may have, what kind of tenement to rent, and think it advisable to pay as little as possible, and save as much for the preacher; hence, it is generally thought best to defer the subject till the preacher arrives; then it is a "hurrying season of the year; grass sowers to be cut." Here it is, all embarrassment; the preacher's carriage must be the retreat for himself and family, for weeks.

Then there is difficulty about the location. Some want him in one place, and others in another. One part of the circuit has been favored in this respect for a year or more, and now the other must have its turn. All this must be experienced every year; when, perhaps, if a permanent location was the question to be settled, all eyes would be naturally directed to one point.

It embarrasses the ministry. At the close of Conference, having received his appointment, the preacher hastens to his field of labor with heart beating with hopes of success in winning souls to Christ; his faith already bids him listen to the shouts of pardoned sinners, and look upon hearts washed in a Savior's blood; a fresh breeze of grace refreshes his spirits, as he steps upon the soil of his charge—when he suddenly finds himself almost houseless and homeless, surrounded by strangers. No one knows whether he is to reside in this town or that, or as it will be possible to obtain a suitable tenement. The wife's heart grows sad, and though she readily submits to hardships and privations for the good of souls, and neither murmurs nor repines, the husband cannot fail to discover that she is reminded of the sweetness of home, once her own. His first business must be to provide for himself and family a residence for the year. Frequently no convenient tenement can be obtained; and they must occupy the sitting room or parlor of some kind brother, neither planned, designed, nor finished to be occupied by a family. Then what anxiety and perplexity through the year, about paying the rent, which requires, perhaps, from one-fourth to one-half of the money received for the year. May not this continual care and perplexity be the secret of so many locations? Is it not this that leads many to settle their families, though they continue to travel, while appointments that they accommodate can be obtained? Does it not operate strongly against the system of itinerancy? Then heavy articles of furniture, that ought to be furnished by the charge, which is much better able to provide them than the preacher, are continually receiving damage, and soon destroyed by frequent moving.

These things ought not so to be. Every charge is able and ought to build a suitable parsonage, and furnish heavy articles of furniture, without delay. Men sometimes call themselves poor, when unwilling to be called so by others. Some circuits may complain of poverty to their preachers, when they would not thank them to represent them at Conference as unable to supply the necessary wants of a preacher and family. I will not incur their displeasure by attributing their want of parsonages to their poverty; indeed, I cannot. They have sufficient ability. Where is the circuit, within the limits of what is expected to constitute Bangor Conference, that would be willing to be singled out and set down as unable to build a suitable house for their preacher? Some one might be found, upon almost every charge, who would make a donation of a suitable lot. There are farmers with a plenty of lumber, mechanics able to do the labor, and many men to furnish a sufficiency of gold and silver. Should all these fail, the sisters are never backward in a worthy enterprise. There are few charges where members of the church do not expend, annually, for purposes worse than useless, a sufficient amount to build and furnish a suitable parsonage. Could it be made to appear a noble enterprise—something worthy this enterprising age,—at the close of the first session of "Bangor Conference," every circuit and station might welcome its preacher to a pleasantly situated, neatly finished, and suitably furnished parsonage. The whole costs of building would be saved in rents, as paid upon the present plan.

This appears to be a favorable time for this Conference to attend to this business. It may be seen, by reference to the Minutes, that, with but few exceptions, the preachers are young, and families small. The claims upon the church, for the support of the ministry must, consequently, be light, affording an opportunity which, if improved, may lay the foundation for relieving the itinerancy of one of its greatest embarrassments. It is to be hoped that the preachers expecting to be members of this new Conference have entered the itinerancy resolved to remain in the field till the close of life, unless Providence shall otherwise direct. Their interests are inseparably connected with the interests of the church. They must delight to assist in all efforts, and bear a part in all sacrifices calculated to render more permanent and efficient our system of itinerancy. They are now mostly in health, robust and enterprising, able to endure hardships, and put forth some extra efforts for the future prosperity of our beloved Zion.

If we go not down to our graves, old age, with feeble health and wasted strength will come upon us, rendering us incapable of the toil and privation we now endure; and shall we not improve this convenient opportunity to free ourselves from these anxious cares in the evening of our days? Should we be called soon and suddenly to our inheritance in the regions of light, where our sun will no more go down, we may be comforted with the reflection that we did what we could to render comfortable and easy the descent of our companions in labor—to look upon them ripening for the rest of heaven in tenements rendered comfortable through our efforts, and from taking their homeward flight to the mansions above, will fully compensate for all our toils and sacrifices.

May ministers and people awake to this subject. Let a suitable location be selected upon each charge—one that will afford privileges of schools, meetings, religious society, and near a post office; a subscription be put in circulation, the work be commenced and carried forward in earnest, and the inconveniences experienced for want of parsonages will soon be removed. Let every charge have its parsonage; then when preachers settle their families, to itinerate themselves, while circuits that accommodate can be obtained, let them be located, and an important step will be taken to secure to our new Conference the lasting advantages of a true Methodist Itinerancy.

Dexter, Aug. 20. C. D. PILLSBURY.

For the Herald and Journal.

THE LAW OF GOD.

The word, lex, or law, is used somewhat diversely, but when considered at large it signifies a rule necessary to attain a certain end. It is sometimes used to denote the moral habits of the mind, which govern the thoughts, words, and actions. Properly considered, law is the rule of life, commanding what to follow and what to shun. The Greeks called it *Nómos*, because it distributed to every man his due, and the Hebrews, *Korah*, because every man is taught thereby by his duty both to God and man.

The eternal law of God, is his high and eternal reason, directing all things to their proper ends—imposing a kind of necessity, according to the character and condition of his works. It is that perfect reason and nature of things demanding right action, and forbidding those that are wrong. It is always the same, though applied to different objects. On irrational and inanimate creation it imposes a kind of necessity, while upon rational and responsible agents it is an eternal rule of right.

By the law of nature, when applied to man, is understood the impression of divine light. In a more general and enlarged sense, it is the disposition, instinct, and quality imprinted in the nature of every creature by God himself. It was by this law Cain perceived his wickedness in the murder of his brother; for he not only feared the displeasure of God, but the revenge of man; it being written in his very nature, that whatsoever he performed to others, the same might be done to him.

The written, or positive law, which was first impressed upon the mind of man, afterwards was engraved by Jehovah upon tables of stone, that it might remain a lasting declaration of his will in the church. This law contains a system of doctrine requiring holiness and justice, promising eternal life conditionally, and threatening death for the least transgression. It is quite clear, however, that even before the written law many important precepts were given to the human family. Adam, Noah, and Abraham received and taught these precepts, and as the people were comparatively few and their lines long, the fathers might easily instruct their children in all that was necessary, but when the population of the world became more numerous, crime more frequent, and the subject of divine worship not so clearly defined, the necessity of a written law became obvious—not a law contradictory to the great principles impressed upon the minds of all persons by the inspiration of God, or in opposition to those precepts made known, from time to time, to the ancient patriarchs, but an embodiment of the same principles in a clear and simple form, to be read and transmitted through all the successive ages of the world.

The infinity and power of the divine law, whether written, impressed, or communicated by an audible voice,—for the law of God was known long before it was written, which fact is alluded to by Saint Paul, where he says, "I had not known sin but by the law," the law preceding or going before offence, though written ages after offences were committed,—centres in the great Law-giver, or in the power and immutability of God. Hence the reign of law is the reign of God. And so it is a transcript of the eternal mind—presenting principles of right; every attribute and perfection of the divine character is pledged to support its majesty and dignity.

The immutability of the divine law is clearly developed in its justice—disposing all things in the best possible manner—justice being a perfection of the infinite God. This trait in the divine character is under the control of eternal wisdom and goodness, and executed by omnipotent power. Hence there can be no failure in the law—its principles, rewards, and punishments must be perfectly sustained. "Not one jot or tittle of the law can fail." Heaven and earth may pass away, but his word cannot. To assert the mutability of the divine law, is to make the principle of right changeable, which is to set Jehovah against himself, whereas he is faithful and cannot lie. "The law," says the Apostle, "is holy, just, and good," therefore immutable in its nature and results—presenting principles that cannot change while the throne of God endures. For perfect obedience, which it demands, it confers eternal life; but for the least offence, the sentence of death is pronounced. And there is no remedy, for the law has no mercy—it being of inflexible justice; presenting its claims and demanding perfect satisfaction.

So is a voluntary violation of the law of God, on the principle of eternal right—"For I had not known sin but by the law." If this be the case, sin can be an evil involving less than eternal consequences? To attach less importance to it, is to change the established and immutable government of God—for this government is founded upon the principle of eternal justice, and the divine omnipotence must vindicate its claims. There is no way by which the offender can repair the breach, as the first offence involves him in eternal death—for as the law is immutable, so are its demands. To acknowledge that sin is an evil of eternal magnitude, is to assume the only correct theory upon this subject. It is to make sin by the law, as remarked by St. Paul, exceeding sinful—exceeding all human calculation—its enormity being known only to that being who grasps at one view every principle and claim of His infinite and eternal government.

Edgartown, Aug. 12, 1847. T. E.

THE BLIND SLAVE IN THE MINES.

The following incident was related by President Hitchcock, in a sermon preached in the College Chapel, Amherst, Mass., recently, on "The Moral Dignity of the Christian Character," and was a beautiful illustration of the subject.

Allow me, says President Hitchcock, here to refer to a case that lately fell under my observation, which illustrates more forcibly than I have ever conceived, the priceless value of Christian hope to the most unfortunate and degraded. I had descended a thousand feet beneath the earth's surface, in the coal pits of the Midlothian Mines, in Virginia, and was wandering through their dark, subterranean passages, when the voice of music, at a little distance, caught my ear. It ceased upon our approach, and I caught only the concluding sentiment of the hymn:

"I shall be in heaven in the morning."

On advancing with our lamps we found the passage closed by a door, in order to give a different direction to the currents of air, for the purpose of ventilation, yet this door must be opened occasionally to let the rail cars pass, loaded with coal. And to accomplish this, we found sitting by that door an aged blind slave, whose eyes had been entirely destroyed by a blast of gunpowder many years before in that mine. There he sat on a seat cut in the coal, from sunrise to sunset, day after day; his sole business being to open and shut the door when he heard the rail cars approaching. We returned to the head of the mine, and from there we had heard. It was indeed lame in expression, and in the poetic measure very defective, being in fact one of those productions which we found the pious slaves were in the habit of singing, in part, at least, impromptu. But each stanza closed with the sentiment:

"I shall be in heaven in the morning."

It was sung with a clear and pleasant voice, and I could see the shriveled, sightless eyeballs of the old man rolling in their sockets, as if his soul felt the inspiring sentiments; and really the exhibition was one of the most affecting that I have ever witnessed. There he stood, an old man, whose earthly hopes, even at the best, must be very faint; and he was a slave—and he was blind—what could he hope for on earth? He was buried, too, a thousand feet beneath the solid rocks. In the expressive language of Job, "He had gone down to the bottom of the mountains; the earth with her bars was about him; he came to the land of darkness, where he had no light." O, how utterly cheerless his condition! And yet that one blessed hope of a resurrection morning was enough to infuse peace and joy into his soul. I had often listened to touching music, I had heard gigantic intellect pour forth enchanting eloquence; but never did music or eloquence exert such an overpowering influence upon my feelings, as did this scene. Never before did I feel the mighty power of Christian hope. Never before did I witness so grand an exhibition of sublimity. O, how comparatively insignificant did earth's mightiest warriors, her princes and emperors, and even her philosophers, without a sigh appear. How powerless would all their pomp, and pageantry, and wisdom be to sustain them, if called to change places with this poor slave! He had a principle within him superior to them all; and when the morning which he longs for shall come, how infinitely better than theirs will his appear to an admiring universe. And that morning shall ere long break upon thy darkness, benighted old man! The light of the natural sun, and the face of this fair world will never, indeed, revisit you; and the remnant of your days must be spent in your monotonous task, by the side of the wicket gate, deep in the cavern of the earth. But that bright and blessed hope of a resurrection morning shall not deceive you. The Savior in whom you trust shall manifest himself to you, even in your deep darkness; and at the appointed hour, the chains of slavery shall drop off, and the double night that envelops you shall vanish into the light, and the liberty, and glory, of heaven. And just in proportion to the depths of your darkness and degradation now, shall be the brightness and the joy of that everlasting day.

I would add that on inquiry of the pious slaves engaged in the mines, I found that the blind wicket gate, deep in the cavern of the earth, was not the loss of his eyes that he was led to accept of a Savior. It may be that destruction of his natural vision was the necessary means of opening the eye of faith within the soul. And though we should shudder at the thought of exchanging conditions with him on earth, yet who can say but his peculiar and deep tribulation here, may prepare his soul for a distinction in glory which we might covet. O, how much better to endure even his dark degradation and privations, sustained by his hopes, than to partake of their fortune who live in luxury and pleasure, or riot in wealth, or lord it over prostrate millions, or have Fame's trumpet sounding before them wherever they go, if with their good things here we must have their portion in eternity! How very probable, that as they lift up their eyes hereafter in hell, being in torments, they may see this poor slave in Abraham's bosom, and exult that he may be sent with a drop of water to cool their parched tongues.

The scene which I have now described affords a most animating lesson of encouragement to the tried and the afflicted, and of reproof to the complaining and discontented. Suppose health does fail us, and poverty oppress us, and our friends forsake us, and our best laid plans prove abortive, so that a dark cloud settles upon our worldly prospects,—who of us is reduced so low as to be willing to change places with this poor slave? And yet he is able to keep his spirits buoyant by the single hope of future glory. He thinks of a morning that is to follow, when even his deep and dreadful darkness shall pass away; and the thought was a magic power to sustain him. If we are Christians, shall not that same hope chase away our despondency, and nerve us to bear cheerfully those trials which are far inferior to his? And as to murmuring at the allotments of Providence, and regarding our lot as a hard one, how ashamed ought we to be of such feelings when we think of the uncomplaining submission of this ignorant slave, sitting alone days and months by his wicket gate, deep in the earth's bosom, and destined never again to see the light of the day. Let us see to it, rather that his example does not condemn us in the day of judgment, and that we be not compelled to take our place far below him in the kingdom of heaven, if, indeed, we enter there.

This scene, also, cannot but remind us of the amazing change which the morning hoped for by this old man will produce in his condition. It was something, I thought, to be lifted out of the deep dungeon where he sits, to the light of the day; it would be far more to be restored to sight, when thus brought to the surface. Another priceless boon would be relief from the rule of slavery; although in the present case I had reason to think that rule of the gentlest kind. But still more glorious will be an introduction into the city of which the Lord God Almighty and the Lamb are the light! O, as I looked at the old man in his dungeon, and thought of all these changes, and of his becoming a pure, spotless spirit in the New Jerusalem, how insignificant did the proudest earthly distinction appear, and how did the title of Christian swallow them all up, and that only seems of any consequence!—Hampshire Express.

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DR CHALMERS—AN EXAMPLE TO YOUTH.

It is estimated in the Edinburgh journals, that the funeral of Dr. Chalmers was attended by at least one hundred thousands persons. Scotland had never before, in the memory of man, witnessed such a funeral; and it was a tribute never to be paid except to a very rare combination of intellectual and moral greatness. He was the champion of truth and every noble virtue, and by his goodness and greatness had purchased the homage and gratitude of mankind.

Like all truly great men, he has left the impress of his character on the age in which he lived. Indeed, such men create an era in the world's history. Mathematics was, in early life, his favorite science; but he learned to estimate "magnitude and the proportions of magnitude," chiefly by the relations of time to eternity. His conversion took place after he entered on the public duties of life; and we can readily conceive the impression made on his noble nature when his mighty mind first submitted to the teachings of the Holy Spirit with the humility of "a little child."

Well may Scotland remember with veneration her most distinguished son—an ornament alike to his country and his race. What a sublime spectacle! A man without wealth or patronage, or any civil office, was conveyed to his resting place, and the tears of a nation honor his grave.

What a noble, inspiring example to youth! His mental strength and grasp was the result of personal effort. His moral greatness, the crowning excellence of his character, was the result of humble submission to divine teaching, and of that reliance on Omnipotence which made him ever bold before men. When such a man "rests from his labors," his "works follow him;" and the spontaneous sentiment of mankind is, that he is not dead, but that his sun has gone down in glory, only to rise in brighter heavens.—Atlas.

ANCIENT AND MODERN PUEBLA.

It is impossible, while reading of the progress of the American army toward Mexico, not to refer back to the remarkable advance of Cortez, more than three centuries ago, toward the same capital. The country at that time, was much more populous than now, and was less civilized. Near Puebla, now attracting much attention as the head quarters of Gen. Worth, was the ancient Mexican city of Cholula, which contained over forty thousand inhabitants, while the surrounding country, now a barren waste, teemed with such an over population, that many people suffered from want of bread. Cortez speaks of the Cholulans, as we now do of the inhabitants of Puebla; making them better by comparison, than any other he had met with on his journey from Vera Cruz. The details of the reception of Cortez at Cholula, would almost answer for the present day. Cortez says:—

"Although we had been received with all solemnity and good will, it afterwards appeared that Montezuma had sent orders to his ambassadors, to make arrangements with the Cholulans, that in conjunction with twenty thousand men he had sent, that they should make war upon us, and that they should attack us by day, and by night, and that they should send as many of us as they could, tied, to Mexico. Every thing was thus arranged, and the warriors whom Montezuma sent had arrived, and were quartered about half a league from the city of Cholula; others were concealed in their houses in the city, all prepared with arms in their hands. They also erected breast-works, on the roofs of the houses, and dug ditches across the streets to obstruct the passage of the horses."

Cortez discovered the plot, and punished the treachery by the sacrifice of many lives, and by the destruction of many temples; it is also stated that the moment that the twenty thousand Mexicans, that were hid away in the suburbs, heard that the plot was discovered, they, like modern Mexicans, took to their heels, and fled with each other to defend their lives.

Cholula, like Puebla, was remarkable for the production of maize, red pepper, and handsome cracker; in this latter was sent to Mexico, where great sales were effected. Puebla is remarkable in Mexico, now, for its fine earthenware. Cortez says that Cholula had more than a hundred towers, the largest of which was higher than any

in the city of Mexico. Puebla is remarkable for its churches; its principal one is finer than any in Mexico.

At present, not a vestige is left of the ancient Puebla, nor of the hundred splendid cities that filled the surrounding plains. As our conquerors pass through the dreary wastes, they find an artificial mountain towering over the landscape—the remains of the great pyramid of Cholula, its sides are composed of burnt brick; out of the earth which the interior of the mound is composed, the corn is springing; the roots of huge trees are rapidly throwing down the vestiges of art. On the top of the pyramid, where was once an idol temple dedicated to the Sun, and human sacrifices, now stands a Catholic chapel, that looks in the distance, like a monument reared over the desolation that has come upon the plains below.

MARRIAGE TIES.

No deliberation or circumspection can be too great in a transaction of such importance as the choice of a partner for life. An error here, leads to the most awful consequences. It is fatal, and irrevocable. The Christian is concerned, in a particular manner, to proceed with peculiar caution in forming this delicate and important connection. No personal attractions, no brilliancy of talents, no elegance of manners, no polish of education, should induce him to form such a connection, till he has unquestionable evidence that these pleasing qualities are connected with *real and genuine piety*. This is the gem which sparkles with undiminished lustre in the darkest seasons of adversity, and in the broad sunshine of prosperity, which illumines the cottage, and adorns the palace, which outshines the brightest diamonds upon the earth, and which emit eternal splendor from the crown of glory in heaven. The possession of the "pearl of great price" is essentially requisite to the enjoyment of conjugal felicity; but an abundance "of this world's goods" is far from being requisite. Such abundance generally increases the cares and anxieties of life, but seldom, if ever, adds to its real comfort. All who enter into the marriage state from mercenary motives, though they may enlarge their possessions, and increase their fortune, live in splendid misery, and find that they have bartered happiness for wealth. The connection which is truly desirable, is pure and disinterested; it unites hearts and hands in the bonds of mutual love. Human life has few enjoyments so exquisite as that of loving and being beloved. No pleasures are comparable to pleasures which affect the heart. Such, in a peculiar manner, are the pleasures which are found in the sweet retirement of domestic life. They are simple, they are innocent, they are virtuous.—Stowell.

DANCING.

Of what may a woman, entering the public assembly, in all the charms of loveliness, so well remind us, as the victim of former times, garlanded with flowers, approaching the altar? Health, which casts over that countenance so many beautiful hues, and which gives to that step so much elasticity, and firmness, must suffer, and be lost, in such madly riotous revellings. To this, the usual attire may greatly contribute, while it cannot be assumed without impairing the delicacy of the wearer; giving scope to the feelings of pride, and to the love of display, which it is of vast importance to repress, and assisting to induce habits of extravagance at variance with honor and peace. Nor can it be denied that other emotions frequently have birth, of an order, if possible, more exceptionable. Struggles for precedence, the exultation attendant on personal distinction, the proud consciousness of superiority in dress, in skill, or immediate association; the efforts at mortifying others, which frequently inflame the passions, and violently agitate the whole frame, and betray a state of mind and of heart, which every lover of his species should strive to avert. Strange is the infatuation which conceals the fact that every departure from the appropriate sphere of moral principle makes way for others; and that the most fearful consequences may result from an aberration which once seemed inconsiderable. Still more so is it when it is not seen, that having proceeded far from the line of rectitude, the individual is in imminent danger of a lapse, which once would have been deemed impossible. Not unfrequently do the public journals describe to us, some of the miseries of violent engagements, and heart-rending scenes of pollution and debauchery, which had never met the eye of the mind, had it not been for the vain imagination that a small part of what is manifestly evil, may be good.—Weekly Messenger.

DR. CHALMERS.

Dr. Chalmers was a profoundly learned scholar as well as an able divine. He was no scientist in anything he undertook, as his published works abundantly prove. He was a finished metaphysician, and with mathematics as well and thoroughly acquainted as the alphabet. In geometry, master in logic too, that few liked to encounter, although no man had less of the pride of